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ABSTRACT

Materials contained in this activity package are designed to provide teachers with a method of approaching a complex environmental question. That question centers on the return to the "good life" of the country. The two activities in the package provide a different view of this question than the most commonly accepted one. The first activity ("Human Succession: The Utterly Dismal Theory") focuses on American Indian culture as related to the theory which states that while people dominate at this moment in time, they are altering their environment and, at some future point, will become extinct, giving way to dominance by another organism. The second activity ("Primitive Cultures: A Return to the Good Life?") focuses on the relationships between primitive cultures and their environments. There are no right or wrong ways to approach the issues considered in the activities since there are different points of view. The procedure for using the activities is simple, involving use of values clarification strategies. Behavioral objectives, general activities, values clarification strategies, and a list of resource materials are provided for each activity. In addition, a list of suggested study/discussion questions and related activities are provided in an appendix for the first activity only. (Author/JN)

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LEARNING ACTIVITIES FOR
ENVIRONMENTAL EDUCATION



HUMAN SUCCESSION



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ENVIRONMENTAL ENCOUNTERS

The materials which are contained within this activity package are designed to provide the teacher with a method of approaching a complex environmental question. That question centers on the return to the "good life" of the country. The two activities which are part of this package provide a different view of this question than the most commonly accepted one. There are no right or wrong ways to approach this issue; there are simply different views. These two views are considered by some to be environmental heresy.

The procedure for using these activities is very simple. The teacher uses one or more of the values clarification activities which are found within the materials. The first several pages of each encounter provide background information on the topic which the teacher and the students may find instructive. The desired behavioral objectives are contained within the numeral II section of each encounter. Activities are within numerals III and IV; resources are contained in numeral V; and in numeral VI (UTTERLY DISMAL THEORY only) there is an appendix which points out some additional things which can be done.

The values clarification activities are based upon the book VALUES CLARIFICATION, A HANDBOOK OF PRACTICAL STRATEGIES FOR TEACHERS AND STUDENTS by Simon et al and published by Hart Publishing Co. of New York City in 1972.



A persistent question of those concerned about environmental problems is a very basic one--Can mankind survive on earth? For most it is a rhetorical question. None of us expects to be counted among the last people on earth. However, this very basic question may be the ultimate one in examining environmental issues. Is it possible for people to live in harmony and in balance within the earth's natural environment, or does the very nature of people dictate that they will alter their environment in such a way that they will eventually doom themselves to extinction?

Many environmentalists cite statistics regarding pollution and scarcity of resources and assume that rational, educated people will "change their ways" and save themselves from destruction. Others are not so optimistic. Those who espouse the "Utterly Dismal Theorem"¹ believe that people are successional creatures. They are primary organisms in a successional chain--one that alters the environment so that it cannot survive. They compare people's positions to that of the asters or pine trees in an old-field succession. Asters grow for a season--yet "poison" the soil so that the next year asters cannot grow in the same place--thus, they are replaced in the successional chain. Pine seedlings need bright sunlight in order to grow. As a pine forest matures, the large pine trees shade out the pine seedlings. Young hardwood seedlings--oak and hickory--begin to take over for they thrive in a shady environment. As the mature pines die, they are replaced not by younger pines but by hardwoods. Since the oaks and hickories do not adversely affect their own seedlings through shading, they remain as the climax organism in this successional chain--reproducing and populating the forest.

Supporters of this theory suggest that people are not the climax organism in the earth's successional chain. While people dominate at this moment in time, they are altering their environment just as asters and pines alter theirs. At some future point, people will become extinct, giving way to dominance by another organism!

Supporters of the "Utterly Dismal Theorem" cite several cultural examples to support their contention. One example is the culture of the Anasazi--the so-called "cliff dwellers" of the Southwestern United States. Examining the Anasazi is a vehicle for examining the broader question of people's ultimate survival.

Those who feel that people are on a path to extinction note that the Anasazi developed a farming culture in an area where water was limited. Population growth



resulted in increased demand for water. Periodic drought reduced water supplies for farming. The Anasazi were forced to leave the area. Unlike the Anasazi, modern civilization has nowhere to go when their present environment can no longer support them!

The study of this Indian culture is at variance with the popular notion that the Indian lived in harmony with the land and with nature. Many environmentalists go so far as to recommend that we abandon current standards of living and return to the more natural, Indian way of life.

The Anasazi, or *old ones*, lived in the Four Corners region of the American southwest (Utah, Colorado, New Mexico, and Arizona). At the height of their cultural development, they built impressive cliff dwellings, the ruins of which dot the southwest today. Among the most famous of these ruins are those found in Mesa Verde National Park near Cortez, Colorado. The people who inhabited Mesa Verde are the focus of this encounter because of easy access to information on them. However, one could just as easily study the people of Canyon de Chelly, Chaco Canyon, or Aztec Pueblo--not to mention others. Their stories are essentially the same.

Today's Pueblo culture (the Hopi, the Zuni, and other Southwestern Indians) contains elements which resemble those of Anasazi culture. Archaeologists and anthropologists suggest that the Anasazi may have migrated southward when they abandoned their cliff dwellings about 1300 A.D.

Information used in this introduction was drawn from Indians of the Mesa Verde by Don Watson. The time periods and descriptive terminology he uses generally conform to those found in other archaeological accounts.

One of the basic questions with which one must deal is why did the Anasazi try to farm in the Four Corner's area? Most authorities agree that, originally, the people were hunters. Farming was developed gradually. Over the centuries, farming became the mainstay of the economy and hunting became supplemental. Apparently the people did not choose to move from their original environment as their culture changed. They did not move until the environment would no longer support their culture.

The area in which Mesa Verde is located has various climatic characteristics caused by exposure, landforms, and elevation. The mesa tops and foothills are considered semiarid, while the surrounding valleys and plains are arid. Temperatures also vary. Oddly, the growing season on Chapin Mesa (part of Mesa Verde) is 167 days compared to only 110 days in the Mancos Valley immediately below.²

As the early Anasazi hunters became more dependent upon agriculture, they moved to places where a longer growing season would ensure a better crop--thus the move to the Mesa.³

The climate of Mesa Verde is wet enough to provide a moderate supply of water, but it requires intensive development of all available resources. Both primary and secondary sources of water depend upon rainfall and snowfall. An average drought condition occurs in this area about 12 times per century. However, the end of the 12th century began a drought of almost 100 years. The last quarter of the 13th century has been called the *Great Drought*.⁴

This is when the people of Mesa Verde abandoned their cliff dwellings and left the area. They had had their *golden age*--building large pueblos of great beauty. They had prospered and their population had grown, but the larger population put a great strain on the water supply. In spite of elaborate systems devised for the storage and utilization of water, the Anasazi could not withstand the severe shortages of the *Great Drought*. Could they have survived had they been hunters? Probably not; evidence implies that the drought was severe enough to drive game from the area--so hunters would have been forced to migrate as well.

¹Dr. Cyril Harvey, Guilford College.

²Mesa Verde: A Study of Man in an Agricultural Setting, Charles F. Kettering Foundation, August 1966. (ERIC-EDO 54034-54035)

³Ibid., p. 2.

⁴Ibid., pp. 3-4.

II. BEHAVIORAL OBJECTIVES

At the conclusion of a successful encounter the student should be able to:

1. Demonstrate through a written test factual knowledge of the way in which the Anasazi interacted with their environment.
2. Demonstrate verbally their own beliefs and values regarding the survival of mankind - by reacting to value strategies which reflect the "Utterly Dismal Theorem."
3. Make a judgement regarding the reason's for the decline in the Anasazi culture and affirm this opinion through written and oral activity in class.

III. ACTIVITIES

1. Slides. Show students slides of ruins and museum displays at Mesa Verde National Park. Using the attached questions, lead students into a discussion of the culture and environment of the Anasazi.
2. Relief Map. Using a relief map of the Four Corners Area, have student answer questions regarding the basic geography of this environment. (See appendix.) The short article regarding the climate of this area (ERIC) might also be useful as a reference for discussion.
3. Background reading All students should be given copies of the outline notes based on Chp. 10 in Watson's, Indians of the Mesa Verde. This should serve as basic background for all students. Students should also be assigned readings from the following sources. The articles are of varying degrees of difficulty and selection should be based on the ability of the students in the class. (See appendix for Study and Discussion questions based on the readings.)

Osborne, Douglas, "Solving the Riddles of Wetherill Mesa," National Geographic, Vol. 125, No. 2, Feb. 1964, p. 155-194. (This is a very interesting and readable account of the archeological work at Mesa Verde and what it reveals about Anasazi culture.)

Lister, Robert H., "Archeology for Layman and Scientist at Mesa Verde" Science, Vol. 160, No. 3827, May 3, 1968, p. 489-496. (This article is somewhat more technical but gives a good history of archeology at the site and the way in which various disciplines have worked together to reveal information.)

Terrell, John U., "Anasazi; the Old Ones," American Indian Almanac, World Publishing Co., New York, p. 18.

IV. VALUES CLARIFICATION

A. Rank Order:

1. If you could choose any life style at all which could it be?
 - a. hunting for a living
 - b. Working in a traditional, middle-class job
 - c. become a self-sufficient small farmer.
2. Which of the following statements best represents your beliefs about the future of mankind.
 - a. Man is doomed. Pollution will increase and mankind will become extinct. Nothing can save us.
 - b. Man is the earth's most intelligent creature. He can and will make new discoveries which will solve our environmental problems.
 - c. Mankind cannot survive indefinitely but he can, through population control and proper environmental practices prolong his existence and improve the quality of life.

B. Values Clarifying Discussion:

Be sure students understand the "Utterly Dismal Theorem" and its implications for mankind. This challenges many of our ethical foundations and

beliefs about mankind. Students should be encouraged to express their feelings. Do they believe in the theorem or not? If all people accepted this what might be the result, etc.?

C. Values Voting:

1. How many of you feel that one person can really help to solve environmental problems?
2. How many of you feel that tax laws should penalize families with more than two children?
3. How many of you feel that laws should be passed to regulate the number of people who can live in any given area?
4. How many of you feel you could adapt to a simpler life style than that which you now have?
5. Would you vote in favor of foreign aid to buy food for over-populated countries?

V. RESOURCES

Visuals:

1. Slides of Mesa Verde National Park - available from Environmental Education Center, Charlotte Nature Museum.
2. Relief map of Mesa Verde, Hubbard Scientific Company. Available from Environmental Education Center, Charlotte Nature Museum.

Articles:

- Lister, Robert H., "Archeology for Layman and Scientist at Mesa Verde," Science, Vol. 160, No. 3827, May 3, 1968, pp.489-496.
- Osborne, Douglas, "Solving the Riddles of Wetherill Mesa," National Geographic, Vol. 125, No. 2, Feb., 1964, pp. 155-194.
- Terrell, John U., "Anasazi: the Old Ones" American Indian Almanac, World Publishing Co., New York, pp.18-20.

Books:

- Ceram, C. W., The First American, Harcourt Brace Jovanovich, Inc., New York, 1971.
- Watson, Don, Indians of the Mesa Verde, Mesa Verde Museum Association, Mesa Verde National Park, Colorado.

VI. APPENDIX

A. Study and Discussion Questions.

The Climate and Geography of Mesa Verde. (use with relief map and article on climate and see reference in footnote # 2)

1. What is the elevation of Mesa Verde? How does this compare with the surrounding area?
2. What affect might this elevation have on climate?
3. What is the average temperature of the area? The length of the growing season?
4. How much rainfall does the mesa receive? How would this affect life in the area?
5. What would be best way to earn a living in this type environment?
6. How did the Anasazi earn a living? What impact did they have on their environment? What impact did their environment have on them?

B. Study and Discussion Questions.

Article - "Solving the Riddles of Wetherill Mesa," Douglas Osborne, National Geographic, Vol. 125, N. 2, Feb. 1964, pp.155-8.

1. In what way have various sciences contributed to the archeological study on the Mesa? Give some specific examples.
2. What methods do archeologists use to know where to locate a site?
3. How did the first residents of the Mesa Verde region earn a living? When did agriculture become established?

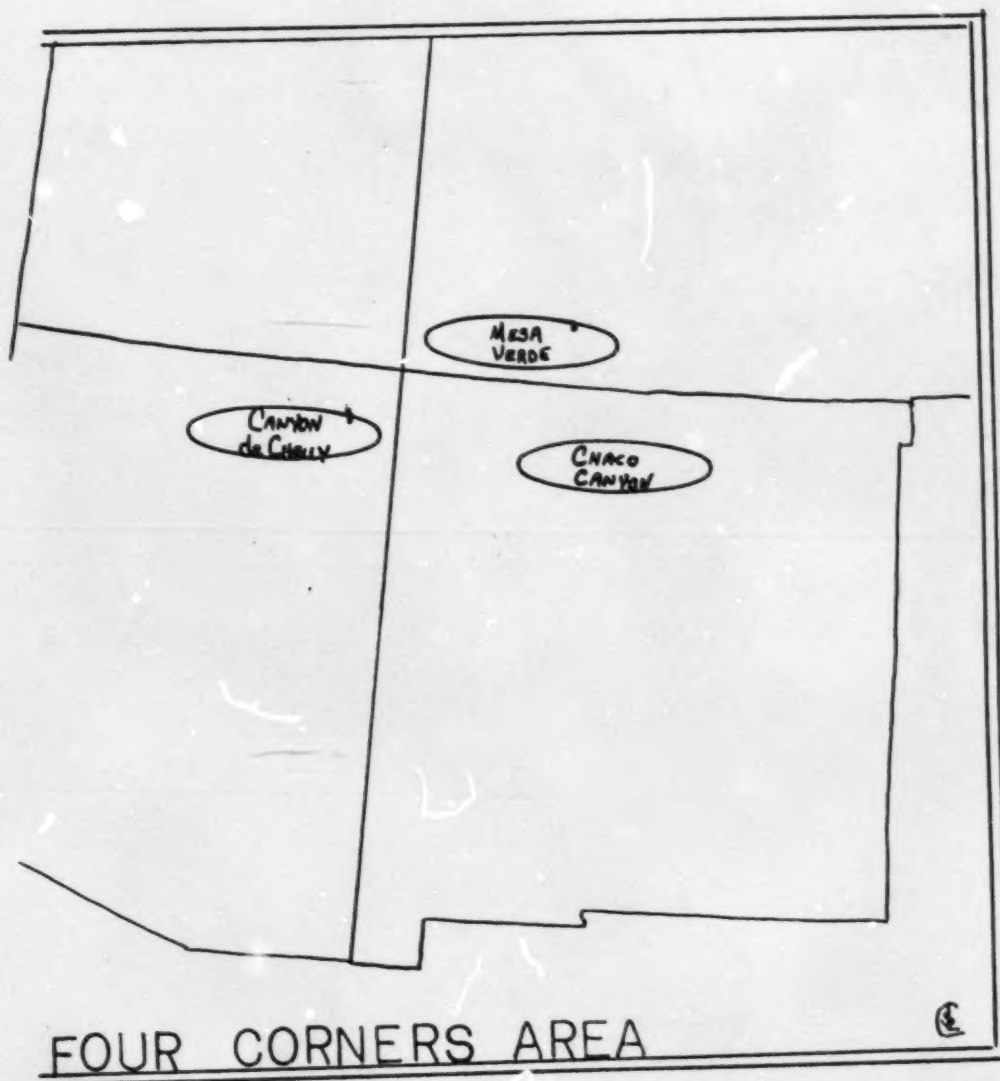
4. Why did the people move from the Mesa tops to the cliffs? (this is largely an opinion question.)
 5. What crops were cultivated on Mesa Verde? How do scientists discover facts about plant and animal life?
 6. What evidence exists of poor conditions for farms in the 1200's?
 7. What does the evidence suggest is the primary reason the Anasazi abandoned Mesa Verde?
 8. How did the Mesa Verde inhabitants obtain water? Why was such an elaborate system needed?
- C. Study and Discussion Questions.
 "Archeology for Layman and Scientist at Mesa Verde" Robert H. Lister. Science - Vol. 160, No. 3827 - May 3, 1968, pp.489.
1. What did the first Indians who occupied Mesa Verde do for a living? What was the basic culture of the people throughout the time in which Mesa Verde was occupied.
 2. In what way have various sciences contributed to the archeological study on Mesa Verde? Give some specific examples.
 3. What theories have been offered to explain the move from the Mesa top to the caves? to explain the abandonment of the area entirely? What is your opinion?
- D. Study Questions.
 "Anasazi; the Old Ones" American Indian Almanac - pp.18-20.
1. What way of life did the "Basketmakers" exhibit?
 2. How had their life changed by the time the Pueblo culture reached its "golden age."
- E. Discussion Questions: Slides -
 The 18 slides selected include the following:
- 1-4. Views of the Mesa top and the surrounding countryside as seen from the Mesa top.
 5. Far distant view of Cliff Palace.
 6. View of small cliff structure.
 7. Closer view of cliff palace.
 - 8-9. Spruce Tree House.
 10. Close up view of cliff palace.
 11. Square Tower House.
 - 12-16. Close up views of structure, etc.
 17. Kiva.
 18. Pit House.
- F. Discussion Questions: Slides
 Questions:
 Slides 1-4
1. How do you think life on the Mesa top might compare with life in the surrounding countryside?
 2. What features of the Mesa environment are visible here? What type of climate do they indicate?
- Slide 5
3. What do you see in this picture? Can you find the dwellings? (Note- this slide is especially good for showing the relationship of dwelling to Mesa top and the defense aspects of the area.)
 4. What would be the advantages and disadvantages of a dwelling in this location?
 5. Why do you suppose the dwelling was placed here?
- Slides 6-9
 As you view these slides one might discuss possible reasons for living in caves -- how one could construct such elaborate dwellings in caves -- how the people might have lived, etc.

Slides 10-16

6. How are these structures built?
7. What materials for building must have been available in this environment?
8. Based on these dwellings, what conclusions could you draw about the life of the people.

Slides 17-18

9. What is the first structure probably used for? the second structure?
10. What relationship can you see between the first and second structure?
How might you account for this similarity?



PRIMITIVE CULTURES:

A Return to the Good Life?



I. INTRODUCTION

Cultures are affected by, and to some degree, shaped by, the environment in which they develop. The Phoenicians became adventuring sea farers when the limited resources of their lands led them to sea. Southern Europeans are more demonstrative, "warmer," if you will, than northern Europeans. But in primitive cultures, the relationship between environment and culture is more readily apparent. For example, it is easy to pick out elements of Eskimo culture which have been developed specifically to cope with the harsh life of the Arctic.

A study of primitive cultures, enables a person to better understand the interdependence of a man and the environment and, at the same time better appreciate that modern, industrialized man cannot ignore his dependence upon the natural world.

It has been said by Meggers in Environments of Man that "the level to which a culture can develop is dependent upon the agricultural potentiality of the environment it occupies. In other words, men who live in areas where they must depend upon limited resources for hunting and gathering will develop only crude technology and simple social structures based on kinship and family ties. Even the natural inventiveness of the people and the borrowing of ideas from other cultures are not generally sufficient to overcome this barrier. Conversely, it has been noted that all of the great ancient cultures of the world developed in areas of relatively unlimited agricultural potential.

This encounter provides an opportunity for students to examine primitive cultures in relationship to the environment, and investigate their understanding of how environments affect the value systems of the people who inhabit them. The relatively abundant resources of the United States' northwest coast, for example, led to the adoption of the potlatch as a ceremony among the Indians of that area. American values have been shaped by the abundance of our nation's natural resources.

II. BEHAVIORAL OBJECTIVES

At the conclusion of this encounter, the students should be able to:

1. Demonstrate in writing a basic factual knowledge of at least one primitive culture and explain the major relationships which exist between the culture and the environment.
2. List at least five different customs, tools, etc., from at least five different cultures which bear a direct relationship to the culture's environment.
3. Explain orally or in written form the impact of the environment on the values system (or belief system) of the people they have learned in No. 1. (For example: witchcraft, folklore, etc.)
4. Recognize and publicly affirm at least one value which they themselves hold which has been determined largely by their geographical environment.
5. Be able to locate on a map the geographic location of at least one group of people from each of the following types of governmental organization and list at least two environmental factors which helped to determine that form of organization:
 - a. bands
 - b. tribes
 - c. chiefdom
 - d. primitive state (Scheme devised by Elman Service, University of Michigan, Ann Arbor, Michigan.)

III. ACTIVITIES

1. Play "Word Baseball" with vocabulary terms selected from materials on cultural anthropology. These terms should acquaint students with the basic language used to discuss people and their environment. A suggested list follows, but others may be added:

Band	Pastoral	Milpas
Hunters	Agriculture	Money
Gatherers	Domestication	Barter
Tribe	Primitive state	Subsistence
Chiefdom	Nomad	Marketing
Property	Transhumance	Technology

Anthropology texts as well as dictionaries may be used to secure definitions. In playing the game words are given 1, 2, 3, or 4 "base" values and students are divided into teams. A student selects the value level of the word he defines -- a correct answer gives him the correct number of bases while an incorrect answer means an "out" for his team. Three outs per side per inning -- just as in regular baseball.

2. Independent Study: Collect a number of resources in the room or library. Have each student select one culture for reading and study. At the end of this study, each student will report orally to either the entire class or to a small group of other students about his culture. Students will be responsible for learning at least five different environmentally-based customs, etc., from reports of other students.
3. As a variation on activity No. 2. The entire class might read about one culture, provided adequate materials exist. Following discussion of environmental factors in this culture, students might then do independent research to locate and report on other such factors and customs.
4. Prepare a classification chart of the various cultures which have been studied and reported on -- classify them as to type of government, type of economy, geographic location, and the major environmental factors of that location. See sample below:

People	Government	Economy	Location	Environment
Bushmen	Bands	Hunting/ gathering	S.W. Africa	Desert
Yanomamo	Tribe	Slash & burn agriculture & hunting	South America	Jungle
Eskimo	Bands	Hunting/fishing	Arctic	Ice, snow tundra, sea

Note the patterns that emerge and discuss the environmental factors that determine these.

5. Follow-up the chart exercise with a map exercise. Put a physical map of the world up on a bulletin board and use different colored pins to locate all the people who live in bands, tribes, etc. This may also be done with economic systems. The purpose of this exercise is to reinforce visually what students learned from the chart.
6. Have students construct a visual display of items used by primitive peoples. For example, they might make stone tools, bows and arrows, woven baskets, etc., and explain how these were used. Books on American Indians crafts would be useful here. Stress how environmental conditions determine the materials available for use.

7. Show films, slides, filmstrips, etc., which illustrate primitive cultures. Have students make a list of environmental conditions as they view these for future use in discussion.
8. Have students read and then dramatize myths and folk tales and then have them list the environmental conditions reflected herein.
9. Using the cultures which the students have already reported on and discussed. Have small groups prepare demonstrations, skits, or role-playing situations which show how beliefs and values reflect environmental factors. For example, one group might stage a rain-dance, another might dramatize a witchcraft ceremony. The resources used in studying the cultures should also include discussion of the beliefs of the people involved.

IV. VALUES CLARIFICATION

A. Rank Order

1. Show students pictures of three different environments:

- a. A desert
- b. A tropical jungle
- c. A modern city

Where would you most like to live?

2. Assume you can no longer live where you now do.

Where would you most like to live?

- a. A suburb of Los Angeles, California.
- b. A remote village in northern Alaska.
- c. A lush, tropical island in the South Pacific.

B. Values Voting

1. How many of you would choose backpacking in a remote wilderness for a vacation trip?
2. How many have ever done this?
3. How many of you would like to live on a small farm where you grow all of your own food?

C. Open-Ended Statements

1. One skill I want to develop is _____.
2. If I could live anywhere in the world I would choose _____.
3. When the weather is hot and dry, I _____.
1. My decisions are most influenced by _____.

D. Baker's Dozen

List 13 things you used yesterday. Then:

1. Cross out the three you think you could without most easily.
2. Select the three you like the best.
3. Select the three you think you NEED the most.
4. Select those you would need or could use if you went backpacking in the Grand Canyon.

E. Role-Playing

Pretend you are each of the following people and answer the questions below:

1. A young eskimo living near the Arctic Circle.
2. A goat-herder in the Himalayas.
3. A bushman hunter in the Kalahari desert.
 - a. One skill I would like to learn is _____.
 - b. My decisions are most influenced by _____.
 - c. My favorite material possession is _____.
 - d. What would make me happiest is _____.

F. Values -Clarifying Discussion

Conduct a discussion about the pro's and con's of introducing modern technology to a primitive people. Help students clarify their own values regarding things they would want to introduce or not want to introduce and why.

As a culminating activity, students might choose to discuss as a class or in small groups, the values they expressed in other exercises and the way in which these reveal the influence of their own environment.

V. RESOURCES

The success of this encounter depends upon the choice of a good variety of primitive cultures for study which will adequately reflect the influence of environment on their customs, etc. There are numerous cultures which do a good job here and every teacher will want to make their own selections. The following list is intended only to offer suggestions of different cultures which might be included as good examples of various things. This is by no means an exhaustive list.

People	Location	Characteristics
Bushmen	Kalahari desert S.W. Africa	Hunters, gatherers; Band organization
Eskimo	Arctic	Hunters; Bands; Tailored clothing
Anazazi	Mesa Verde, Colorado	Farmers; traders; Cliff dwellings; Use of environment for defense
Yanomamo	South America	Shifting agriculture; Tropical jungle, etc.
Masai	Africa	Pastoral culture
Aztecs, Incas, Mayas	Central and South America	Advanced early cultures; Agriculture; Cities, trade, etc.

General Works on Cultural Anthropology, (Many give examples drawn from specific cultures).

Beattie, John, Other Cultures, The Free Press, MacMillan Publishing Company, Riverside, New Jersey.

Brown, Ida, Understanding Other Cultures, Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

Cover, Lois, Anthropology for Our Times, Oxford Book Company, New York.

Emker and Emker, Cultural Anthropology, Appleton-Century-Crofts, New York.

Margaret Mead, People and Places, Bantam Books, New York. (Especially good for junior high level.)

Works on Specific Cultures or Groups of Cultures:

Service, Elman, Profiles in Ethnology, Harper and Row, New York.

Spindler, George and Louise, editors, Case Studies in Cultural Anthropology, Holt, Rinehart and Winston, Inc., New York.

(This is an extensive series--the following titles might be useful as resources for this study. These are usable with senior high school students through some chapters may be a bit too technical.)

Beals, Gopalur: A South Indian Village.

Beattie, Bunyaro: An African Kingdom.

Chance, The Eskimo of North Alaska.

Hart and Pelling, The Tivi of North Australia.

Hoekel, The Cheyennes: Indians of the Great Plains.

Middleton, The Lugbara of Uganda.

Pospisil, The Kapukee Papuans of West New Guinea.

Chagnon, Yanomamo: The Fierce People.

Thomas, Elizabeth, The Harmless People (The Bushmen), Random House, Westminister, Maryland.

Litzitsky, Gene, Four Ways of Being Human, Viking Press, New York,
(The semai, the Moori, the Eskimo, the Hopi).

Service, E. R. The Hunters, Prentice-Hall, Englewood Cliffs, New Jersey
Coon, Carleton, Caravan: The Story of the Middle East, Holt Rinehart
and Winston, New York, (excellent on pastoralists).

Watson, Indians of the Mesa Verde, Mesa Verde Museum, Mesa Verde,
National Park, Colorado.

(The following books are recommended for use with Junior High School
Students:)

Plaidwin, Gordon C., How Indians Really Lived, G. P. Putnam's Sons,
New York.

Baity, Elizabeth, Americans Before Columbus, The Viking Press, New York.

Tunis, Edwin, Indians, The World Publishing Company, Cleveland.

Leavitt, Jerome, America and its Indians, The National Geographic
Society, Washington, D. C.

American Heritage Junior Library, Indians of the Plains, Harper and
Row, New York.

The following is a series of works on various cultures:

Bleeker, Sonia, The Apache Indians, William Morrow and Company, New York.

Bleeker, Sonia, The Aztecs, William Morrow and Company, New York.

Bleeker, Sonia, The Cherokees, William Morrow and Company, New York.

Bleeker, Sonia, The Chippewa Indians, William Morrow and Company, N.Y.

Bleeker, Sonia, The Crow Indians, William Morrow and Company, New York.

Bleeker, Sonia, The Delaware Indians, William Morrow and Company, New York.

Bleeker, Sonia, Horsemen of the Western Plateaus, William Morrow and Co.,
New York.

Bleeker, Sonia, Indians of the Long House, William Morrow and Company,
New York.

Bleeker, Sonia, The Maya, William Morrow and Company, New York.

Bleeker, Sonia, The Navaho, William Morrow and Company, New York.

Bleeker, Sonia, The Pueblo Indians, William Morrow and Company, New York.

Bleeker, Sonia, The Seminole Indians, William Morrow and Company, New York.

Bleeker, Sonia, The Sioux Indians, William Morrow and Company, New York.

Bleeker, Sonia, The Mission Indians of California, William Morrow and
Company, New York.

Bleeker, Sonia, The Masai: Herdus of East Africa, William Morrow and
Company, New York.

Bleeker, Sonia, The Zulu of South Africa, William Morrow and Company, N.Y.

Bleeker, Sonia, The Iko of Biafra, William Morrow and Company, New York.

Kaula, Edna, The Bantu Africans, Franklin Watts, Inc, New York.

Donna, Natalie, Boy of the Masai, Dodd, Mead and Company, New York.

Schloat, G. Warren, Dull, A Boy of Liberia, Alfred A. Knopf, New York.

Schloat, Kwaku, A Boy of Ghana, Alfred A. Knopf, New York.

(Also useful are such series as the "Land and People of _____"
books and "Let's Visit _____".)

Slide Presentation:

"The Indians of Mesa Verde," to be made available through the
Environmental Center at the Charlotte Nature Museum.

Films:

"Nanook of the North," (available through the Charlotte-Mecklenburg
Public Library), the original documentary of Eskimo life, 1925.

Available from Charlotte-Mecklenburg Schools:

"African Village Life in Mali--A Series," Int. Film Foundation.

"The Apache Indian," Coronet Films.

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